Bro. Brown's Lecture.

According to previous announcements Bro. Brown delivered his lecture in the Fair Haven church, on the evening of Nov. 27th, to a well filled house of attentive and appreciative listeners. The lecture is certainly worth any one's trouble to go and hear. His defense in behalf of the Rail Road companies, in opposition to the usual idea that prevails, that they are monopolies, common plunderers, &c., was excellent, and that we usually receive from R. R. officials just what we deserve, and if we act the part of a gentleman we will receive at their hands the most considerate treatment. In this connection he made special reference to Mr. J. C. Stubbs, of San Francisco, Cal., a former Ashland boy, and to Mr. Wilson, of Chicago, both of whom are R. R. officials, and who are ever ready to extend to any one, even unthought of courtesies, if they only apply in a business like, and gentlemanly way.

Bro. Brown was not very favorably impressed with the "Sand plain" part of this great land of ours, but when he came to describing the grand and awe inspiring scenery of the mountains through which he passed and which he saw he said, "I took off my hat as in awe before a mighty power which was beyond my comprehension, and I said truly, none but the fool hath said in his heart, there is no God."

When describing the canyons, the gorges, the rocks and the cliffs, and the two or three R. R's., that they could see in the distance above them while ascending the mountains, not knowing that it was their own track upon which they were climbing up, up, still higher and higher, with sharp curves here and there, even more difficult than the famous Horse-shoe Bend of the East, and yet such were the facts, and when describing this he often grew eloquent, and held his audience in awe by his description, as I imagine he stood when he took off his hat as he said he did. His description of California, and of the campmeeting, were quite interesting, and especially so, was his description of the "Golden Gate City," and of the Brethren church there. He paid a high tribute to Bro. Brockwell, and the church. In fact it was enough to make us eastern Brethren feel a little envious, but we don't, and were glad to hear such an excellent report from the churches on the Pacific coast. It is impossible for me to describe the lecture. It must be heard to be understood. Bro. Brown criticised my former notice of his lecture, and said he thought I had over-drawn it some. At that time I reported from hear-say, but this time I report from actual observation, and when I say he lectured for two hours and ten minutes, and during all that time held his audience as by magic, you may decide for yourselves whether it was good or not. On the 11th of Dec., he will deliver the lecture in the Homer church, the proceeds to be applied to Ashland College. The next place will be at Louisville, and also in Ashland in the College Chapel, and here the proceeds are also to be applied to the college.

ISAAC KILHEFNER.

Ashland, Ohio.

From Linkville, Ind.

The little congregation of Brethren at Linkville are still alive to good works, have their prayer and social meetings, and Bro. Fitzgerald preaches every four weeks for them. Doubtless, to those churches which have a large membership, this little group would bear a discouraging comparison. But they are not discouraged. They look back but a short time and remember the 3 or 4 known then as Congregational Brethren, with dear Bro. D. S. Cripe, who came so many miles through the storms, to feed the little flock. Out of these few the three organizations have come, known as the Linkville Church, the Lapaz Church and the Buffalo church. Elder Fitzgerald has charge of the Linkville church, with Adam H. Massena as minister. Elder Uleric has charge of the Lapaz church, with Bro. Rothenburger as deacon, Bro. Abbott has charge of the Buffalo church. All are progressing finely, and we are trusting, yes, praying, for the time when this place shall be noted for its Christian zeal.

Bro. Mallott's communication of November 2nd, met our approbation. Our form of church government to my mind, leaves the communion question with the individual churches. There are brothers and sisters here belonging to other denominations who have worshiped with us so long, and who have helped us in our weakness so much, whose lives are Christian examples, and all we can say to them is, "examine yourselves, and so eat and drink." May God help us to leave disputes and strife to others, and in harmony dwell. We do not want the burden of selfishness to carry, but we will try to show them a more excellent way.

As Elder D. S. Cripe has withdrawn from the church, we think it becomes the duty of Bro. Massena, Brumbaugh and Fox to arrange for the Sabbath school convention for Indiana. Again I would ask the ministering brethren to call on us while passing this way. Your Brother,

A.

"Free Thought" Again.

In EVANGELIST of Oct. 6th, we find an article headed, "Free thought" over the name, S. S. Linderman. No such article as that, a few years ago, could have got a place in the Brethen's paper, and many other subjects that once would have been ruled out are now freely discussed in the proper spirit. I wish to add a thought to the article. "Free thought," as a right granted to other individuals, and by governments to its subjects is proper, but with an individual it can not be. I can not think as I wish. I can not think in many cases, as I want to think, but I am *forced* to think the very opposite of that which I would be pleased to think. Then where is there such a thing as free thought; not in the realms of unregenerated humanity is it to be found. The intelligent man thinks only as he is forced to think from the evidences before him. With the natural man all thought is *forced* thought. Things before us sometimes give us thoughts that please, then we think to an extent, what we are pleased to think; but even that which pleases often turns out to be deceptive and at last brings pain to the heart. Out of Christ no man can have a free thought or perform a free act. We have but to look to find that all thought and all action is but the effect of a cause existing outside of that which acts or thinks. The earth yields bread for man, but we have to plow and sow our fields to get it. A necessity is laid upon us; we can not help ourselves. True liberty belongs not to this world, all are under the doom of toil, pain and death; but in Christ all of these things are overcome.

We must overcome the world or it will overcome us. Only through Christ, we can do this.

The last half of Bro. Linderman's article is fearfully true and revolutionary in its bearing, just the thing needed. Truth is what the church must have or it will die. That the greatest "infidels on earth are church members," is certainly a fact, and the most dangerous ones are found in the pulpit. Our popular churches make large bids for popular fraud, and the thing to be feared is, that the Brethren church might fall into line with them; here is our danger.

D. WHITE.

The New Testament Scriptures.

Some ten or fifteen years ago, I one day, stopped in at St. Mary's College, about two miles Southwest of Emmitsburg, Frederick Co., Md., which is one of the first Catholic Colleges in the United States. I made inquiry whether I could see the Librarian, that is the man that has the books in care. They said I could; I should just wait until they would go and see him. In about half an hour he came in. I then asked him whether they had any books that gave any account of the time when the New Testament Scriptures were collected together in the form in which we have them now. He said they had; but they were in Latin. I then asked him at what time the collecting took place. He said at the council of Nice, 325 years after Christ. Soon afterwards I asked a German Reformed Minister, at what time he thought the collection was made. He said he did not know the precise time; but he supposed it was about 350 years after Christ.

A short time ago, I asked a Lutheran minister whether he thought it was correct that the collecting was made about 325 years after Christ, and he said he thought it was.

It is said that Constantine, the Roman Emperor, 300 years after Christ, was the first great ruler of the world that made laws to protect the Christian church. It is said that before that time, the church passed through ten great persecutions. It seems likely that in consequence of the protection afforded the Christians by Constantine, the way was opened to hold the first great council of the church at Nice.

It would appear that for 300 years after Christ, the New Testament Scriptures existed in the world only in parts. Some of the churches may have had, one or more of the gospels, and some of the writings of Paul and others.

The art of printing is said to have been discovered in 1440 and it seems likely that the New Testament Scriptures were first brought into point, somewhere along 1450 and 1475.

Luther's New Testament, the common German version, appeared in 1522.

OBED SNOWBERGER.

Quincy, Pa., Nov., 1886.

The Mission of Abraham.—A Legend from the Talmud.

When a palace is on fire, any who in passing sees it, is sure to exclaim, "Is not the owner of this palace at home now?"—and the owner is sure to come forth and show himself to the passenger. So it was with this world at the time of Abraham; the whole earth was filled with sin, and with disorder. But Abraham thought within himself, "This earth has also an owner and a master." And the Lord *did* manifest himself, and said unto him, "Do thou go through this world as a wanderer." A vase of perfume left standing in the corner of a room has no fragrance save for itself. But carry it hither and thither, and see what odours it will exhale. So it was with Abraham, who, wandering through many lands, spread hither and thither the sweet ointment of the name of God. Abraham has been compared to a dove. The other birds when weary light upon a stone or a branch, and their wings are at rest, but the dove, even when reposing, moves one of her wings. Thus Abraham was to wander unceasingly through the regions of the earth.

THE EXILE OF ABRAHAM.

God said unto Abraham, "Get thee out of thy country." Abraham replied, full of sorrow, "Oh, my God! must I abandon my father in his old age? I should then be profaning thy holy name, for the nations round about would say, "He proclaims the name of God, yet abandons his old father."

Then the Lord made reply: "Those alone of all the inhabitants of the earth, shouldst have been loosened from thy filial duties, but notwithstanding, even this sorrow shall be spared thee." And it came to pass that, before Abraham departed, his father was dead. Abraham, having issued from his own land and wandered about through the regions of Mesopotamia, beheld the inhabitants of those countries given to ease and pleasure, and exclaimed at length, in a tone of horror, "Never let me have part or lot in such a land as this!" Proceeding farther on to the neighborhood of Tyre, and seeing the inhabitants all intent upon the industrious labors of the field, Abraham exclaimed, in a tone of admiration, "Oh that my lot might be cast in this favored region." And God replied, "This land *shall* be mine, and the inheritance of thy children."

ABRAHAM PROCLAIMS THE NAME OF GOD.

After a supper in which he had splendidly entertained a company of guests, Abraham was in the habit of saying, "Let us give thanks to the Almighty God, from whom come all the dainties we have been enjoying." Therefore God said to Abraham, "My name has been dishonoured and forgotten throughout the world, but thou hast made it known. I will honor thee as if thou hadst been my fellow in the creation of the world." "Lord!" said Abraham, "Thou hast loaded me with benefits in this life. I fear thou hast reserved none for me in the world to come." "Fear not," replied the Lord, "All the gifts which I have bestowed on thee are the gifts of my grace—the *reward* remains untouched in heaven."